

[P.326]

756 Nevertheless, this was said in a prayerful
787 manner, as if to convince herself and any un-
[548] known power behind the dream, that all was well.
[A neighbor of J.A.'s was said to be a prosti-
tute. J.A. has tried to keep Belle out of
difficulties with men lest she "lose her grub
from the government."]

● [555] In connection with dreams J.A. stated that
a plain person (of no family prestige) "could
dream and get to be something." A man could
dream of Eagle, which would help him acquire
wealth, and he would then be a chief (tiya).⁸²

Dreams were regarded as actualities. If
one dreamed that someone was gossiping about
him, he would chide the person about his be-
havior at the first opportunity.⁸³

756 The man who accepted dream help and wished
787 to become a professional shaman continued his
778 fasting, dreaming, and praying over a long
period of time. He secured walat, the talis-
mans of his dream helper: these might be parts
of animals or birds who were assisting him, or
objects which they directed him to obtain. They
might be a necklace of beads, or any object
designated in a dream, such as a weasel skin,
bird or animal heads, or a portion of the
dream helper, its wing or tail feathers. The
walat always referred to the dream helper and
was indicated by it. An exception to this is
the eagle-down strings, which always were im-
bued with t:pni and were the common "tool" for
magic. J.A. said a raven's head was a "good"
walat, she had seen one which its owner kept
wrapped in eagle down. Weasel skins were used
in extracting "airshot."

A walat, once used, lost its usefulness.
The owner took it out and hid it in some se-
cluded spot, and if he wanted to live long, he
would never take it out again. Owners of walat
kept them carefully in some private place as
they were dangerous, "they got mean if they
were lost or carelessly handled; they talked
about you."

The walat of the Chunut is identical with
the ai'n:tc of the Wukchumni. Both people
used the word ana'twal to indicate the dream
itself, or verbally for the process of dream-
ing. It appears that the foothill people use
the first part of the word to indicate the
dream talisman (ai'n:tc), the lake people the
second part (walat).

Sickness and Curing

755 In curing a patient a doctor took with him
a flint knife for cutting, a bunch of hand

⁸²This seems somewhat contrary to the inheritable
nature of the office but agrees with her statements con-
cerning Chunut chieftaincy made at another time.

⁸³J.A. complained that some neighboring Indians were
"talking about" her while I was there, and I could never
discover whether this was real or dreamed.